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197

ARYAN (SOUTHERN DIVISION)—*continued.*

DÍED .. { DIALECT OF DÍR .. / DIALECT OF ASTOR, GURÉS, AND DRAS / DIALECT OF GILGIT } One colour on the Language Map.

TURANIAN (SOUTHERN DIVISION).

TIBETAN { LANGUAGE OF BALTISTÁN AND LADÁKH .. .. / LANGUAGE OF THE CHÍMPÁS } One colour on the Language Map.

DOGRÍ.

Dogrí differs considerably from Hindostání (that dialect of India which has, under British rule, become the most diffused of all), but whether or not in such a degree as would justify us in calling it a distinct language I can hardly say. If a native of Hindostán, who had never come farther north than Ambála, were to go where pure Dogrí is spoken, into the heart, say, of the Outer Hills, he would not be able to understand any but the shortest sentences, and by no means all of these; with some difficulty he would make himself understood for simple matters.

The relationship of Panjábí to Hindostání is very similar, while there is a difference between Dogrí and Panjábí which is not so great as that between either of them and Hindostání. Many [194] points of difference from this last are common to Dogrí and Panjábí; for instance, the use of the short *a* in several words which in Hindostání would have the long *á*, thus the Hindostání *hátth* (hand) and *kám* (work) become in both Dogrí and Panjábí *hath* and *kam*; the not unfrequent use in these last dialects of *v* where Hindostání would have *b*, as in *vi*, twenty (in Hindostání *bís*), is another instance. Of those *grammatical forms* in Dogrí that 193 vary from Hindostání about half are the same as Panjábí and half 197 are different from either. In some points (as in the imperfect of the verb *to be*) Dogrí resembles Hindostání where Panjábí differs from it.

In Appendix I. I have given a Grammar of Dogrí. 4/A The structure of that language is such that it is possible to take a Hindostání grammar, and, without recasting it, replace the Hin-

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193 dostānī with Dogrī forms. This indeed is very nearly what I have
197 done in making this short grammar, taking Forbes' Hindostānī Grammar as the model.*

197 I am unable to compare with any exactitude the Dogrī with the other languages in respect of their vocabularies as a whole. In Appendix II. a few words are given in Dogrī and some other dialects; these are some of those recommended by Sir George Campbell (in the Journal of the Asiatic Society of Bengal), as well fitted to try the relationship of various languages.

191 This Dogrī is spoken by the village people of the Outer Hills and of the strip of plain at their foot, from the Rāvī to a little west of the Chināb.† It is spoken purest by those who have not come much into contact with other races; especially is it to be heard pure and unmixed from the mouths of the women, who, from their seclusion and little intercourse with strangers, are the most likely to preserve the indigenous speech. In the towns, but especially in Jummoo, one hears a mixture of Dogrī, Panjābī, and Hindostānī. Of the officers of the Maharaja's Court, very few, if any, speak pure Dogrī; some, indeed, hail from the Panjāb, and speak their own Panjābī with some Dogrī mixed; others have by contact with those who live in the British territory (where Hindostānī is sure to be much heard, even where it is not the vernacular) got an admixture of Hindostānī; indeed almost every one of the Court speaks a mixture of the three above-named dialects, in proportions varying for each person.

CHIBHĀLI.

197 The Chibhālī dialect differs from Dogrī by no means so much as Dogrī does from Hindostānī, but perhaps in the same degree as it does from Panjābī. One would not, indeed, on looking over the few words I have put down in Appendix II., think that there was any important difference between Dogrī and Chibhālī, but

* I have been much helped by Sont, Brahman, who has a critical knowledge of Dogrī. The incompleteness and imperfections of the grammar are due to my not having taken as much advantage of his assistance as I should like to have done.

† Eastward of the Rāvī, the people of the Outer Hills have a speech closely allied to if not identical with our Dogrī.

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these two languages *in motion* have a greater amount of difference, 197
one that is very striking to the ear.

Chibhálí is closely allied to that form of Panjábí which is spoken west of the Jhelam, in the country called Pothwár;* this latter (which the natives call Pothwárí) I shall speak of as Western Panjábí.

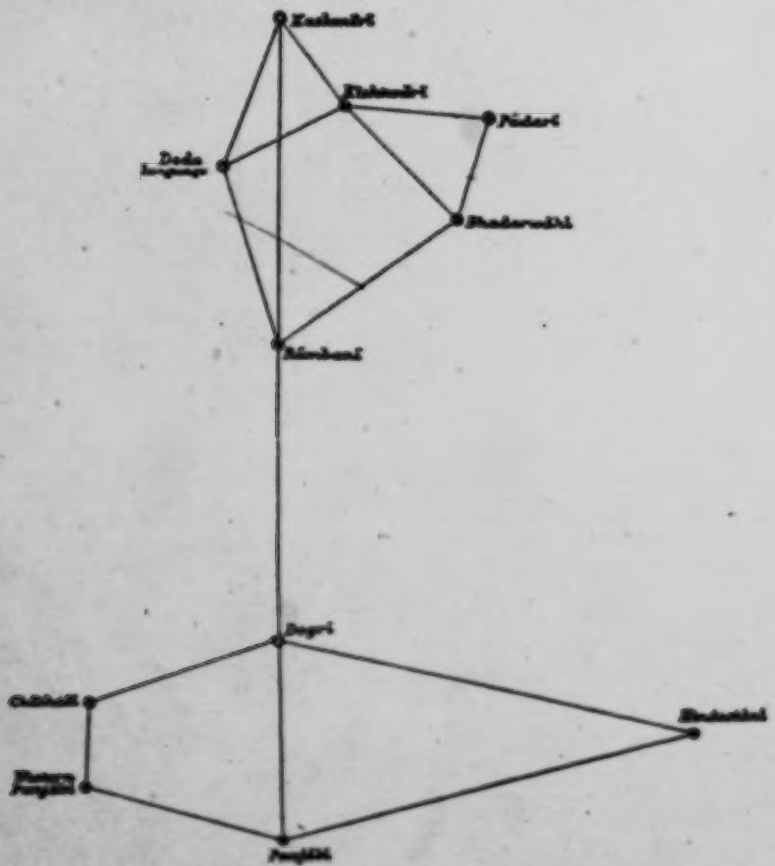

DIAGRAM ILLUSTRATING THE RELATIONSHIPS OF CERTAIN LANGUAGES.

Some of the most striking differences between Chibhálí and 193
Western Panjábí on the one hand, and Dogrí or Panjábí on the 197
other, consist in the use of sá, sa, and sí in the genitive instead of

* In this word the *l* and the *r* are both cerebral.

1: Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

193 dā, de, and di; and in the termination of the present participle,
197 which seems always to be nā, while in Hindostānī it would be tā and in Dogrī and Panjābī nda. Also there is a tendency for the
[194] vowel a (short) to become in Chibhālī u (short). Thus—

Dogrī:	lakṛi, *wood.*	Chibhālī:	lukṛi.
„	chhaṇ, *waterfall.*	„	chhuṇ.
„	chalṇā, *to go on.*	„	julṇā.

197 The change from Dogrī to Chibhālī in the hills corresponds with that from Panjābī to Western Panjābī in the plains; but there is less difference between Chibhālī and Western Panjābī than there is between Dogrī and Panjābī. These relationships (and others that will be spoken of farther on) I have tried to illustrate by the diagram on the preceding page, in which the length of the lines joining the points marking the various dialects is intended to represent proportionately the differences between them.

The lower part shows Dogrī and Panjābī equidistant from Hindostānī, and at a less distance from each other than either is from Hindostānī. Chibhālī and Western Panjābī are shown at equal distances respectively from Dogrī and Panjābī, but with a less distance between them than there is between those two.

The Pahārī Dialects and Kashmīrī.

Those philologists who have paid attention to the Kashmīrī language have found it one of great interest, for its elaborate inflexions and for the relation, both in vocabulary and grammar, which it bears to the Sanskrit. It is still, however, as regards its construction, so little known that there is a probable yield of more material of value and interest for anyone who should, equipped with the requisite philological knowledge, seriously undertake the analysis of it. I subjoin in a note a list of the writings on the Kashmīrī language, chiefly vocabularies, that have been published.*

* Grammar and Vocabulary of the Cashmīrī Language, by M. P. Edgeworth. Journal Asiatic Soc. Bengal, vol. x., pt. i., 1841, p. 1028.

A Grammar of the Cashmeeree Language, by Major Lees. Journal Asiatic Soc. Bengal, vol. xiii., pt. i., 1844, p. 307.